

WHAT IS DHARMA, DHYANA, SAMADHI ? INNER YOGA-03

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Patañjali divided his Yoga Sutras into four chapters; divided as follows;--

1-SAMADHI PADA;-

Samadhi refers to a blissful state where the yogi is absorbed into the One. Samadhi is the main technique the yogin learns by which to dive into the depths of the mind to achieve Kaivalya. The author describes yoga and then the nature and the means to attaining samādhi. This chapter contains the famous definitional verse: "Yogaś citta-vritti-nirodhaḥ" ("Yoga is the restraint of mental modifications").

2-SADHANA PADA;-

Sadhana is the Sanskrit word for "practice" or "discipline". Here the author outlines two forms of Yoga: Kriya Yoga (Action Yoga) and Ashtanga Yoga (Eightfold or Eightlimbed Yoga).

2-1-Kriya Yoga is closely related to Karma Yoga, which is also expounded in Chapter 3 of the Bhagavad Gita, where Arjuna is encouraged by Krishna to act without attachment to the results or fruit of action and activity. It is the yoga of selfless action and service.

Ashtanga Yoga describes the eight limbs that together constitute Rāja Yoga.

3-VIBHUTI PADA;-

Vibhuti is the Sanskrit word for "power" or "manifestation". 'Supra-normal powers' (Sanskrit: siddhi) are acquired by the practice of yoga. Combined simultaneous practice of Dhāraṇā, Dhyana and Samādhi is referred to as Samyama, and is considered a tool of achieving various perfections, or Siddhis.

3-1-The temptation of these powers should be avoided and the attention should be fixed only on liberation. The purpose of using samadhi is not to gain siddhis but to achieve Kaivalya. Siddhis are but distractions from Kaivalya and are to be discouraged. Siddhis are but maya, or illusion.

4-KAIVALYA PADA;-

Kaivalya literally means "isolation", but as used in the Sutras stands for emancipation or liberation and is used interchangeably with moksha (liberation), which is the goal of yoga. The Kaivalya Pada describes the process of liberation and the reality of the transcendent

THE EIGHT LIMBS OF ASTHANGA YOGA;-

The first five are called external aids to yoga (Bahiranga Sadhana)& left three are called internal aids (Antranga Sadhana)

1- Yama (dealing with others)

2-Niyama (dealing with oneself)

3-Asana (position)

4-Pranayama (breath control)

5-Pratyahara (fasting with the senses)

6-Dharana (concentration)

7-Dhyana (meditation)

8-Samadhi (self-awareness))

1-YAMA;--

Yama refers to the five abstentions.

The first limb consists of a set of ethics, which ensures that the yogi interacts in a harmonious way with the surrounding community.

The ethical precepts are not to harm others, to be truthful, not to steal, to engage in intercourse only with one's partner and to abstain from greed.

1-1-Ahimsa: non violence

1-2-Satya: truth in word and thought

1-3-Asteya: Non-covetousness.

1-4-Brahmacharya: abstinence, particularly in the case of sexual activity. It necessarily implies celibacy, also responsible behavior with respect to our goal of moving toward the truth.

1-5-Aparigraha: non-possessiveness

2- NIYAMA;-

Niyama refers to the five observances. The second limb consists of observances, which ensure that body and mind are not polluted once they have been purified.

Purification in yoga has nothing to do with Puritanism. Rather it refers to the propensity of the body/mind.

Stain ability is the propensity of the body and mind to take on a conditioning or imprint from the environment. 2-A-The observances are physical and mental cleanliness, contentment, simplicity, study of sacred texts and acceptance of the existence of the Supreme Being. The first two limbs are initially implemented (a long, thin, snake-like fish, proverbial for its slipperiness) from the outside, and they form a platform from which practice is undertaken, once we are established in yoga they become our second nature: they will arise naturally.

2-1-Shauha: cleanliness of body and mind

2-2-Santosha: Satisfaction

2-3-Tapas: austerity and associated observances for body discipline and thereby mental control.

2-4-Svadhya: study of the vedic scriptures to know about God and Soul, which leads to introspection on a greater awakening to the soul and God within.

2-5-IshvaraPranidhana: Surrender to God, or worship of God.

3.ASANA;--

Asana means Discipline of the body.

Rules and postures to keep it disease – free and for preserving vital energy. Correct postures are a physical aid to meditation, for they control the limbs and nervous system and prevent them from producing disturbances.

4. - PRANAYAMA;--

Control of breath beneficial to health, steadies the body and is highly conducive to the concentration of the mind.

Prana is the life force, also referred to as the inner breath. Pranayama means extension of Yoga also goes hand in hand with the asanas, prana, Pranayama.

The union of these two yogic principles is considered as the highest form of purification and self-discipline, covering both mind and body.

5. - PRATYAHARA;-

Withdrawal of senses from their external objects, in Vinyasa Yoga, sense withdrawal is practiced through drishti- focal point. Instead of looking around while practicing asana, which leads to the senses reaching out we stay internal by turning our gaze towards prescribed locations, these are:----

Towards the nose

Towards the centre of the forehead (third eye)

Towards the navel,

Towards the fingertips,

Towards the toes,

Towards the side, towards the thumb upwards

6. - DHARANA;-

Concentration of the chitta upon a physical object, such as a flame, the midpoint of the eyebrows, this is used in meditation, the training of concentration enables us to stay focused on whatever object is chosen.

6-1-First, simple objects are selected which in turn prepare us for the ultimate object, formless consciousness which is nothing but pure awareness.

Concentration in vinyasa yoga is practiced by focusing on the bandhas (bonding). On an external level the focus is on mala and uddiyana Bandha (Pelvic and Lower abdominal locks)

6-2-But on an internal level it is on the bonding together of movement, breath and awareness. To archive (record office) this bonding, we have to let go of the beta brain-wave pattern, which normally accompanies concentration.

Instead we need to shift to an alpha pattern, which enables multiple focus and leads into simultaneous

awareness of everything, or being in this moment which is meditation.

DHARANA.> DHYANA>SAMADHI;--

21 FACTS;--

To understand the explanations of samadhi that follow, it is helpful to understand three basic points at the outset.

1- The first is that samadhi is not only for those living in caves. The Upanishads, the Puranas, and the Yoga Vasishtha all contain stories of great yogis and yoginis who were householders and parents.

2-Other yoga practitioners, and even many asana teachers, do not meditate because they do not understand the value in doing so or because they have not taken the deeper teachings of yoga to heart.

3-Some also erroneously believe that they cannot begin pranayama and meditation until they have perfected asana practice, a fatal misconception which can indefinitely delay starting one of life's most important activities.

4-Samadhi is not a single state, but rather a series of stages that unfold in a progression. Every stage of samadhi invariably yields two kinds of fruit: some type of directly experienced "knowledge" and some degree of non-attachment. As the yogi advances on the path of sadhana the knowledge gained is increasingly profound, and the non-attachment has a more deep and lasting effect on the mind.

5-Each stage may take months or years to achieve and even more time to stabilize. How long this will take can vary enormously, depending on the intensity of the meditator's desire for liberation, the intensity and regularity of the practice, and one's sanskaras (mental impressions) from meditation practice performed in past lives. And, as Patanjali reminds us, samadhi is also achieved through surrender to God.

6-In each stage of samadhi the aspirant must first fully experience what that stage can reveal, and then lose attraction for it before he or she can advance to the next stage. Progression through the stages of samadhi is also a process of purification. Each stage purifies the mind, making it subtler and thus capable of penetrating deeper into the levels of cosmic existence in order for the next stage to be achieved.

7-Preparing the Mind-----

It is sometimes said that the first stages of the meditation process are the most difficult, but each of the prior limbs of ashtanga yoga contributes to the attainment of samadhi. The yamas and niyamas purify the mind; asana makes it possible to sit comfortably for long periods of time; pranayama provides energy to drive concentration deeper.

8-But Patanjali actually defines yoga as the cessation of the thought-waves in the mind, and the first steps toward this goal are to learn to withdraw one's attention from externals (pratyahara) and to control the expression of the thought-waves by concentrating the mind on an object (dharana).

9-The term "object" does not refer exclusively to a physical object—it can be anything which is spiritually meaningful to the meditator, like a particular chakra, an image of a deity, the breath, the image of an enlightened being, inner light, inner sound, mantra, etc. Ultimately it is the concentration itself which produces samadhi, not the object. And the source of all objects, which appears spontaneously in the mind when higher stages are attained, is the same.

10-But it is a hard austerity to teach the mind to concentrate on one principle exclusively, and we can make it easier for ourselves by choosing an object of meditation for which we feel a personal affinity. Here again the SADHAK are divided into two parts;--

10-1-SAGUN BRAHMAN (DEITY/TRINITY)CULT/SECT ; --

As MEERA , TULSIDAS ,SURDAS,AADISHANKARA,SWAMI VIVEKANAND etc are directly devout of GOD.They respect Guru ;because he is a medium to reach God.There is a triputi of;--Sadhak (Seekers), Sadhan (method/medium) Sadhya (goal)

All three are necessary. The seeker is the creature, who has to do sadhana. Sadhan is hymn / meditation /mentor & the aim of sadhak is self realization .A seeker seeks the truth or a meditator meditates on shiva .So truth or shiva ;both are goal of a seeker/meditator.So guru is a medium of sadhana ;not object to get.

10-2-GURU CULT/SECT;-

Here disciple meditates on his Guru. At present this sect is very popular. Actually this system is suitable for THE GURUS like VASISTHA, DADHICHI, etc who are God in terms of moral attributes. There are six attributes of God, viz;--
KNOWABLE, WELCOMING, CREATIVE,
FORGIVING, HONEST, & CAPABLE.

If a GURU is bestowed with these six qualities; he is adorable, on the contrary, you can decide...

11-The last three limbs of Ashtanga yoga -- dharana, dhyana (meditation) and samadhi (enlightenment) -- are collectively referred to as sanyam, which means "control." Patanjali explains dharana as the binding of attention to anything more than a single spot. He also states that the last three limbs should be considered together, as they are progressive stages of concentration.

12-Practicing dharana leads the practitioner to dhyana, which is the next stage of Ashtanga yoga. Dharana is the practice of concentrating on a particular subject, and dhyana is the state in which total concentration is achieved.

This eventually leads to the eighth limb--- samadhi, which is the deepest stage of concentration.

13-To practice dharana, the individual should choose a calm place and assume a comfortable seated position. The eyes can be kept shut to focus on a chakra or mantra, or they can remain open to fix the vision and mind on an external object. Beginners can practice dharana for about 10 minutes, then increase the duration as they advance.

14-Yoga can help an individual master the art of dharana because it involves focusing on the breath, body or even a mantra. Regular practice of dharana enhances yoga practice by improving the practitioner's ability to remain focused, no matter what they are doing. It trains the mind to remain calm and increases mental strength.

15-Dharana (the repeated effort to return the mind to one's meditation object during meditation practice) eventually develops into dhyana (the comparatively effortless flow of awareness from the mind to the object), and dhyana in time develops into samadhi. When dhyana is repeatedly attained, the peaceful or euphoric feelings produced begin to balance the mind's resentment toward the discipline of concentration.

16-Samadhi starts when the relationship between mind and object deepens to the point at which the mind's awareness of itself concentrating diminishes, and awareness of the object dominates the mind. Dharana (holding), may call as concentration or single focus.

17-Pratyahara helps withdrawing the senses from external phenomena and Dharana improves mental strength by refining it to ekagra chitta, that is single pointed concentration or focus. It is the initial step of deep concentrative meditation, where the object being focused upon is held in the mind without consciousness wavering from it.

18-Dharana literally means holding the mind in some particular area or region of the body. Our body is a biological machine. To control this most complicated biological machine there are seven plexis or chakras in our body, namely Muladhar, Svadhisthan, Manipur, Anahata, Vishuddha, Ajnia, and Sahashrar. All these chakras have some specific color and shape.

19-Locating the mind on a particular chakra constantly is called Dharana. Regular practice of Dharana brings control over the chakras as well as the basic propensities or feelings or emotions attached to the particular chakras. Obviously, when the mind is controlled or vrittis are under control, the spiritual journey becomes smoother as well as reaching the goal become easier.

20-Dhyana:--

According to Patanjali, 'Dhyana is the unbroken flow of concentrated mind towards the supreme goal'. Practicing dhyana regularly, using the particular method by Guru, brings tranquility in mind. Dhyana (Meditation) is not conscious act of concentration as in Dharana. Instead, in Dhyana person becomes one with the object of meditation and able to maintain this oneness.

21-Dhyana increases the memory power, sharpen our intellect, regularize the secretion power of pineal gland and takes the mind to a state of higher spiritual ecstasy. Before learning or practicing Dhyana one should learn the prior stages of yoga and prepare the mind and body for this higher practice, because it needs the pinnacle mind and physical wellness to perform Dhyana properly. NOTE:-

Dhyana is the final stage of ashtanga yoga which leads to Samadhi—the ultimate state of spiritual path.

Samadhi ---- Samadhi is a higher level of meditation or Dhyana. It is a non-dualistic state. Samadhi leads conscious to subconscious meditation.

.....SHIVOHAM.....